SS-Oberabschnitt West

Die Gestaltung der Feste im Jahres- und Lebenslauf in der SS-Familie

I N D E X

The Celebrations In The Life Of The SS Family

This publication explains the meaning of the different celebrations and gives guidance to the families of how to celebrate these occasions in the right spirit. Through reading this booklet, every SS Man and SS Woman should come to a deeper understanding of these celebrations.

This booklet should provide a constant companion especially for the women, as most of the preparations will fall to them.

The knowledge of the customs of our forefathers gives us inner peace; keeping to these customs gives us direction and strength.

F. Weitzel
SS Lieutenant General.

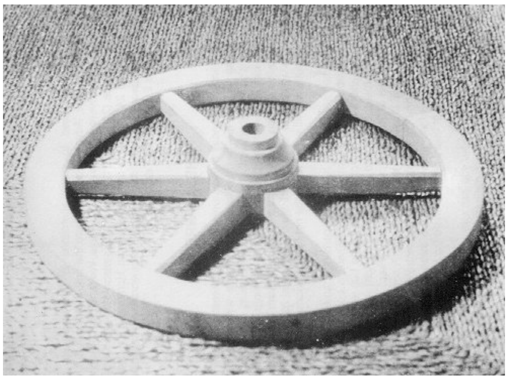
2. Annual Feasts Of The SS Family -- The Yearly Cycle

Since time immemorial our forefathers worshipped the Sun as giver of life and warmth. Like a golden disk it shone above them, like a wheel it rolled across the sky.

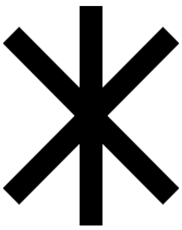
The Sun determines the passing of every day, and its path is itself a circle. It draws longer and shorter lines around the Earth. At 6 a.m. we can see it in the East, at 12 noon in the South, at 6 p.m. in the West, and at midnight, during the summer, in the far North, where it ends its daily cycle.

Furthermore our ancestors saw the passing of the whole year as points on a wheel. That was the old wheel calendar, which could be seen on the horizon. During the Winter Solstice the Sun appears in the Arctic North for a short time on the southern point; during Midsummer Day it is on the northern point. The connection of these points gives the North-South line of the horizon.

In our latitudes the Sun rises on the Midsummer and Midwinter Days in the Northeast and the Southeast, and then sets in the Northwest and Southwest. The connecting lines of these points form an X: divide the already divided circle into 6 parts (the Malkreuz -- marked cross), and from there follows the age old sign of the wheel:



then remove the outer Circle and you have the Hagall Rune:



From the far North our ancestors brought with them a foundational experience which became very important for

their future and especially for us as we rediscover our heritage. It was as follows:

In the high North, Summer and Winter fought each other as the forces of light and darkness. The dark Winter with its harshness and cold seemed to win over the short, barren Summer. And yet Summer arrived year after year despite the might of the Winter. If its arrival every year hadn't been a certainty, it would have meant the death of the Nordic Folk. Sad and depressed the Nordic Folk watched the circle of the Sun get smaller and smaller at the end of the Summer. The Sun became weak, old, pale. Its path got shorter, and during Jul time there would only be a few hours of daylight and then it would sink into the cold North Sea and was gobbled up, as if eaten by a monster on Midwinter Day. It was dead and lay in its grave. The question whether the Sun would stay buried was of equal importance to the question whether mankind would live or die.

On Midwinter Day the miracle happened: The Sun rose from its watery grave. It was born like a child, gathered strength, and appeared in front of the celebrating and joyous Folk, who felt that life was given back to them. This happened every year. And every year they celebrated this as their most important festival, their sacred and holy night festival. They greeted the Sun with lit torches to help free it from the ties of the death of Winter. And they celebrated as often as possible the ever increasing circles of the Sun. Fires would burn high on the day of spring on which day and night were of same length, as surely the Sun must have finally won the battle now. And again on Midsummer Night, when the Sun had won its greatest victory and night lasted for only a few hours. This celebration eventually became the most important one of all.

The strong Sun made harvest possible, reason for another feast, after which its strength waned fast and it headed once more towards death, which in turn became new life.

As far back as during the Nordic and Germanic times of the German Folk, people told the tale of the death and resurrection of the Sun in many different tales. We are fortunate to know more about this early culture of our Folk than of some periods much later on in our history. This Sun experience is the subject of nearly all of our prechristian fairytales, which the brothers Grimm have collected, written down more than a hundred years ago and thereby preserved for all time. The Sunlike princess, killed by a bad, wintry force, resurrected by a young hero: that is the essence of all these stories, which were wonderfully extended and varied.

Man also saw the same laws of Die and become new all around him in Nature. The yearly cycle of the Sun also determines the rhythm of all living things, animals as well as plants. Their whole life revolved around youth and ageing, dying and rebirth. And man's own life followed this rhythm. The Nordic man knew that his own life came from the loins of a man destined to die. In the knowledge of his own death he handed on life. That was the essence of his beliefs. What he learned from the Sun he saw in his own forests. That's why he considered trees to be sacred. He imagined that the whole universe was supported by a gigantic tree. This is the old ash tree which is described in the old saga Edda. In its eternity the law of die and become provides constant renewal, eternal rhythm.

Therefore the Nordic man had at his celebrations the fires, the Sun Wheel, and the tree as symbols. In stories we read about the Tree Of Life, which grows on the grave of the mother and protects the young life through its blessings.

Die And Become (Stirb Und Werde)

"Everything goes, everything returns,
Eternally rolls the wheel of life,
Everything dies, everything blooms again.
Eternally rolls the wheel of life.
Everything breaks, everything is mended,
Eternally builds the house of life.
Everyone parts, everyone meets again,
Eternally the cycle of life stays true." - F. Nietzsche

3. The Celebration Of Yuletide

When Neblung (November), the month of the dead, has passed, the time of Yuletide is starting, with its knowledge of the rising of the sun from its sleep, of the renewal after the wintry death, of the birth of light from the darkness of the long nights. Although we Germans no longer live in the far North, and although we can

alleviate the depressing feelings through light and heating, the old experiences of our ancestors are very strong and vivid in us. We still feel that Yuletide is the greatest celebration of our year. Therefore we make every effort to celebrate it in style with our family.

4. The Timetable

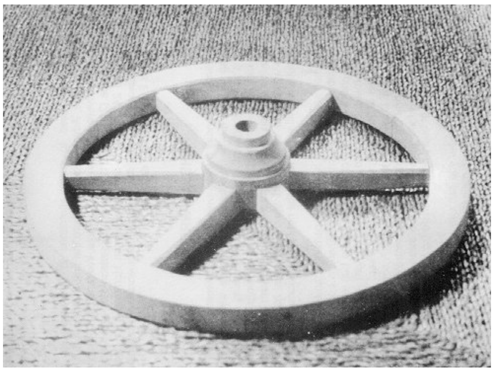
Firstly you have to look at the whole of this festive time. It used to last from the 6th day of Jul (December), which was Wotan's Day and is now St. Nikolaus's Day, to the 6th day of Hornung (January), which was the old Frigga Day and is now Epiphany, with the main celebration at Midwinter Night, the night of 21st of Jul, when all the mountain tops would have been alight with fires.

We have become accustomed to some alterations to this timetable. The preparation time, Advent, now lasts from the first Sunday in Jul to the 24th of Jul. Advent contains 4 Jul Sundays, Wotan's Day (6th), and the Winter Solstice (21st). The Twelve Sacred Days of the season start with Yuletide Night on Jul 24th and end on Frigga Day on Hornung 6th. These 12 days are filled with special celebrations, especially on New Year's Eve and New Year's Day.

5. The Jul Wreath

On the first Jul Sunday the Jul Wreath is hung up in the living room. Its fir branches fill the house with pre Yuletide smells, its red ribbons awaken the joy for the coming celebrations, and its red candles brighten up the dark winter evenings. The Yuletide Wreath is equivalent to the old Sun Wheel, and as it is made from living greenery it reminds us of the old Tree Of Life. Once we have made these connections we will surely make the right preparations for the festival.

The SS Man should go to his friendly cartwright and ask for a wooden wheel of about 50 to 80 cm diameter. There is bound to be a spare one lying about. He cuts off one side of the hub so the wheel can lie flat. It is then stained dark brown or bright red and so becomes the Jul Wheel of the family, which should be kept on a low table or the family chest in a corner of the living room.



The Jul Wheel

The Jul Wheel or Sun Wheel with its deep rooted Germanic religious meaning is utilised as the base for the SS tree

A small, young, forked tree trunk without branches is stuck into the centre of the hub, so we can recreate the Tree Of Life growing from the Sun Wheel which will be used by the SS-family at every celebration during the year.

Instead of the cart wheel you can use a wooden wheel with the dividers inset and decorated with Runic letters. The tree should still be fixed in the centre. The green tree may be replaced every year by the trunk of the Yuletide tree at the end of the season. It is important that the wooden wheel has replaced the meaningless cast iron Christmas tree stand, which has no place in an SS home. The same goes for electric tree lights and the horrible glass decorations for the tree.

We now place red ribbon both ways across the fork of the tree, the ends of which are tied to the Jul Wreath, which now hangs freely about half way up the tree.



The SS Tree

The typical SS Yuletide Tree sits in the center of the family chest; directly behind is a Wedding Plate and on either side is a Jul Plate

The Jul Wreath is made by binding bundles of small pine twigs around a wooden hoop (a child's toy hoop is ideal), and fastening 4 red candles on it.

When the SS Woman prepares the table for afternoon coffee on the first Jul Sunday, she decorates it with further twigs of pine and lights the first candle on the Jul Wreath. Every following Sunday an additional candle on the Jul Wreath is lit, thereby the lights grow slowly until there is an explosion of lights on the Yuletide Tree by the time of Winter Solstice, portraying the Winter Solstice fires. It is also customary to light 4 candles on the first Sunday, decreasing every week by 1 candle. This should point to the dying old year, which is reborn in the many candles on the Yuletide Tree even as its last candle dies away.

6. The Baking

Traditionally the German housewife will bake cakes for Yuletide in three different shapes:

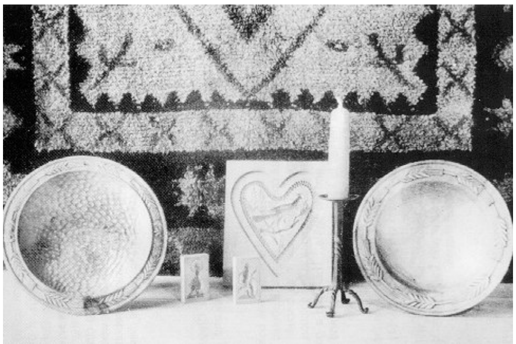
1. Large Cake,
2. Gingerbread and Almond Biscuits,
3. Shaped Biscuits.

The housewife should always be aware that the Yuletide baking has a special meaning. It should not only taste good, but it should be part of the meaningful celebrations. The cakes and biscuits should therefore be an expression of the great changes at the Winter Solstice, like the Yuletide Tree, the Jul Wreath and the candles. Therefore a good SS housewife should pride herself on keeping to the old recipes and shapes and rejecting all

cheap and American factory produced goods.

The large cake, which is still served today with a candle in the middle, and the large flat cake are still to be found in every house today.

Gingerbread cakes and biscuits, which taste so nice made with honey and syrup and which fill the whole house with their delicious aroma, should be cut out in heart shapes, star shapes, or wheel shapes.



The Jul Plates

Two wooden Jul Plates are shown carved with wheat motifs; many different carvings including Runic can be found, although wheat motifs are amongst the most common; also shown are three wooden moulds -- one large and two small -- used to shape biscuits

Eventually every SS household should possess all the wooden cutters for the almond biscuits.

The preferable shapes are:

1. *The cockerel* -- the announcer of day time
2. *The boar* -- boarmeat used to be eaten at Yuletide
3. *The rider* -- Wotan on his horse
4. *The hunter* -- Wotan
5. *The spinner* -- Lady Holle in fairytales; Frigga
6. *The Tree Of Life*
7. *The human couple*.

In addition hand formed biscuits should be made and formed in the shape of the Runic Letters. This is not at all difficult if the dough is rolled into a long thick spaghetti. Runic Letters like the Swastika, the 4 spoke, 6 spoke, or 8 spoke Sun Wheel, the Odal Rune in all different shapes, the pretzel, the Sun Spiral, and the horse shoe can then be **formed easily.**
These cut out and hand formed almond biscuits should be used to decorate the Jul Wreath, they should hang on the Yuletide Tree, and they should be found on the Yuletide table of every SS family.

7. Yuletide Songs And Stories

Jul time is especially a time for children. Parents can't do enough to brighten up these dull days and long nights.

Just think about it: Where do our deep rooted feelings for Yuletide come from?

Mostly they are memories from our childhood days. First impressions last longer and leave the deepest sense for these celebrations in our young folk. All later festivities are only meaningful if this initial understanding is awakened.

Because in Germany every generation has passed on the old traditions to their children, we now have the German Yuletide, which is envied by all other Nations.

We also have to ensure that these old traditions get handed on in a true and unchanged way, so that they will awaken in our children a strong feeling for their Homeland and their Folk, which will provide them with a sense of security in this modern and stressful world.

At Yuletide children should sing our old Yuletide songs. This requires the mothers to learn our old songs and teach them with all their hearts and souls. A joint evening at your local school will help all those parents who were not taught properly in their own childhood to get it right for their children.

Our best Yuletide songs are:

1. High Up In The Winds
2. O Yuletide Tree, How Green Are Your Branches
3. Sacred Night Filled With Stars.

The Yuletide season is like no other a time for telling stories. The nucleus of our fairytales is thousands of years old. If you are able to read between the lines the deeper meaning of the happenings at the Winter Solstice, you will not only make the children happy with these stories, but increase your knowledge of the deeper meaning of Yuletide and your racial inheritance.

It is customary now to tell one story every Jul Sunday which tells of the Solstice and the coming year.

- 1st Jul Sunday: Little Red Riding Hood -- The child with the red cap (Sun) goes into the dark wood to visit old mother (Earth Mother) and is swallowed up by a monster; the young hunter brings her freedom and with it the rebirth of the year.

- 2nd Jul Sunday: Snow White -- The princely child goes into the deep wood, reaches the kingdom of the Gnomes (Mother Earth) but is killed by the bad one (step mother); she sleeps on a mountain in a glass coffin (the ice winter) and is freed and brought home by a young hero.

- 3rd Jul Sunday: Maiden Marleen -- The princess with the golden hair (Sun) is incarcerated in a tower (death of the Sun); the world becomes barren and empty; the prince tries to free her but is thwarted by the bad bride (the bad one), until the time is right and he recognises the right bride and brings her home.

- 4th Jul Sunday: Sleeping Beauty -- The princess reaches the tower of the spinning old woman (the bad one); she falls into a deep sleep; the world becomes barren and empty until the young prince comes and freely walks through the rose hedges because the time is ripe (Winter Solstice); he wakes the sleeping girl with a kiss, the world awakes and radiates in new light.

See also the old Saga of Sigurd and Brünnhilde in the Waberlohe -- Magic Fire story.

8. Wotan's Day And The Jul Plate

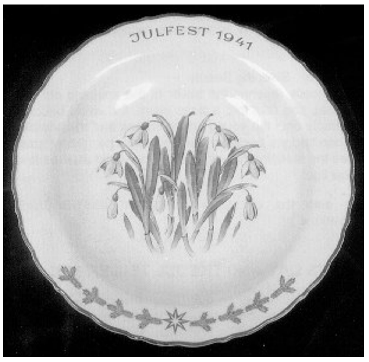
The old feast of Wotan is on Jul 16th. In olden days the God of our ancestors drove through the air, visited his people, was friendly to them, and left them little presents. He wanted to announce the start of the Winter Solstice season and the coming of the New Year.

The christian church couldn't suppress these yearly visits of this white bearded, one eyed leader of the good Spirits. So they put one of its assumed saints, St. Nikolaus, in his place.

But in many areas of Germany the Schimmelreiter -- Rider On A White Horse, also known as Hruodprecht -- Ruprecht -- The One Shining With Glory = Wotan, or simply Father Yuletide remained.

SS Families should gather together and make the visit of Father Yuletide a memorable event for the children. They will thank them for it in years to come. But where a visit cannot be arranged, all members of the family should put their Jul Plates on the window sill. They will find them in the morning filled with apples, nuts, and hand formed biscuits, the first messengers of the coming feast.

Every member of a family should have his or her own Jul Plate. When a child is born, it should be presented with this Plate at the Ceremony Of Name Giving. It should be an old pewter plate, wooden plate, or a ceramic plate decorated with the Tree Of Life and lettering. As this Plate is used throughout the whole life, it should be beautiful, but not too large. It is used on birthdays to put the candles on it, on Wotan's Day, Yuletide Day, and New Year's Day for presents, on Easter Sunday for the Easter Eggs, on the Harvest Festival for apples, during the Wedding Ceremony for bread and salt, and during the Funeral Service the Light Of Life should extinguish whilst on it.



Ceramic Jul Plate

Produced by the SS porcelain firm of Porzellan-Allach GmbH for Yuletide, 1941, and available for public purchase; the Plate has a green border with symbolic Tree Of Life motifs on the lower rim; the centre of the Plate is decorated with snowdrops

9. The Yuletide Tree

After the men of the SS have stood on the mountains around the fires during the Winter Solstice and listened to the words of contemplation and warning, they bring home one of the little trees which have seen the fire. It is put into the hub of the Jul Wheel and decorated with the Lights of Yuletide. Therefore the evergreen Tree Of Life stood in the living room, telling of the dark winter's death and the shining rebirth of the coming time.

10. Winter Solstice Inside The House Of The SS Man

We have to keep the meaning of the Yuletide Tree in mind, even if we have to buy it at the market in a town. It should be a beautiful slim tree, the wide branches of which should spread solemnity and festivity in the room. It should stand in the Jul and SS corner of the house. It should be decorated with the greatest care. Do not start the preparations at the last possible minute and rush out to buy the rubbish the nearest shop has to offer.

What meaning is there in angel hair, glass decorations, tinsel and other such nonsense on the Yuletide Tree of the SS family?

The Jul Wheel, which supported the Jul Wreath, now holds the Yuletide Tree. There should be nothing on top of the Tree, and the top crown of branches stays free. The best decorations are the lit candles. In addition lots of red apples should be hung on the tree with thin wires. The apple is a symbol of the forthcoming life, red is the colour of the Sun. Other symbols with the same meaning are golden and silver painted nuts. And of course the home baked shaped biscuits and almond biscuits with their different meanings must be hung on the tree, together with a marzipan pig, symbolising the Jul Boar.
During the long Jul evenings the father should cut out the wooden shapes of the Jul Wheel and the Swastika in all their different forms. They complete the decorations of the Tree. The main impression should always come from the Tree itself and not from the decorations.



The SS Tree

The typical SS Yuletide Tree sits in the centre of the family chest; directly behind is a Wedding Plate and on either side is a Jul Plate

11. The Yuletide Celebration

We celebrate Yuletide in the evening, not in the morning. Yuletide is the feast of the newborn light and the renewing life. Therefore it is the feast of the commemoration of the birth of the child, of thanks to the mother, of good wishes for the growth of the whole Folk. The reason for our giving presents at Yuletide is to show respect to other members of our Folk for the part they play in its continued existence.

In Germany Yuletide is therefore a feast for the closer and wider family, which tends to exclude outsiders but for which a long lost son or one living far away is always welcome to return.

The presents, which are only valuable if the giver has himself worked on them, are secretly put under the Tree by the father. When everything is ready the family gathers in the adjoining room for the evening meal. The table should be festive and laid with care. This is the start of the Yuletide celebration.

The meal is substantial and the main course should consist of carp, goose, boar, or hare. These animals have traditionally been eaten at the Yuletide meal and should never be replaced by other food.

The meal should begin with a short speech by the father and end with a reference to the coming delights.

Not only the presents but the whole celebration should be full of surprises for all the members of the family. The father lights the candle in the Jul Earthenware Candlestick, from which the tree candles get their light. On the Tree should be 13 (12 months plus the 13th renewing) or 27 (3 lunar weeks each with 9 days) candles. He leaves three candles, which are close together, unlit. He now calls the wife, the children, and any other family members into the room using a little bell. As they admire the Tree the father lights the last three candles and says:

This light should burn for our ancestors who are with us tonight. This light should burn for my dead comrades from the War, and this light should burn for our millions of German brothers all over the world, who all celebrate Yuletide with us tonight.

After this all should sing the song O Yuletide Tree, How Green Are Your Branches, without which the Yuletide Celebration is unthinkable, and open their presents. The evening should be quiet and sincere. At the appointed time the whole family will listen to the Yuletide address of the Deputy of our Leader and will feel through it a bond reaching out from the close family to encompass the whole Folk of German brothers. During the evening the family photographs should be shown, old family stories told, and thoughts about the success of research into the family history exchanged.

12. New Year's Eve And The Earthenware Candlestick

Yuletide Eve is followed by the Twelve Sacred Days. Those days were important feast days for our ancestors and nobody worked during this time. Wotan and his Army Of The Dead were said to ride through the air, and Frigga, or Lady Holle, leads the Army Of The Unborn above the heads of the Folk.

We should light the candles on the Tree as often as possible during these days. During the night of New Years Eve the celebrations reach another pinnacle. The happenings of Yuletide are repeated, and again we say goodbye to the old and look hopefully to the future.

The last evening of the year is a very jolly time. The children have bought small fireworks and have their own fun. Mother fetches the spoon for the casting of the lead. This spoon should only ever be used for this purpose. The lead is melted on the spoon and cast into a bowl of cold water. The resulting figures and shapes foretell the future. Greeting cards are sent to distant relatives, the punch fills the house with its aroma, and the evening meal should be as grand as the one at Yuletide.

At midnight, when the candles on the Yuletide Tree are burnt down, the SS Man will put the Jul Earthenware Candlestick on the table. This Candlestick with its year candle has been lit at every family celebration during the last year. Therefore its candle has burned down. It should therefore receive a new light tonight. Just as our ancestors never let the sacred hearth cooking fire extinguish, so our SS Jul Earthenware Candlestick must always have a light. So the candlestick becomes a symbol of the never dying sunlight. Everyone becomes very thoughtful when finally the old year candle burns down and the new one is put in its place.



The Julleuchter -- Jul Earthenware Candlestick

Presented by Reich Leader Of The SS Himmler, the Jul Earthenware Candlestick is the essential symbol used by the SS family throughout the year to mark celebrations and commemorations



World famous Jul Earthenware Candlesticks being produced at the Allach factory



SS personnel receiving the Jul Earthenware Candlestick and Citation

This is the wish of the Reich Leader Of The SS to his SS Men:

The Reich Leader Of The SS Berlin, Julfest, 1943

"I give you this Jul Earthenware Candlestick. It is fashioned in the traditional style of our Folk.

Its light shall burn during the New Year's Night, which for us falls on the night of the 31st of December to the 1st of January.

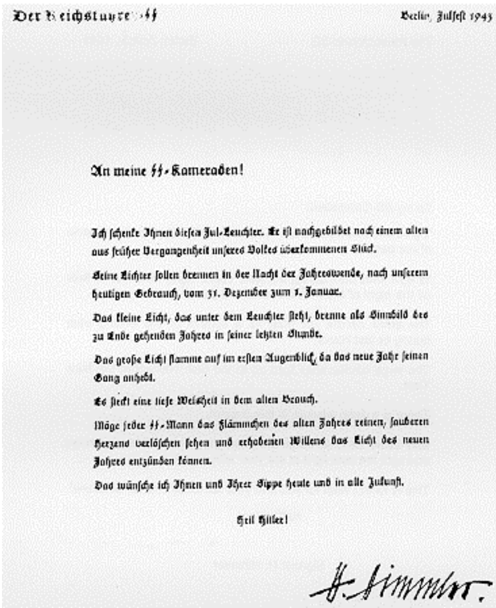
The small candle shall burn as a symbol of the ending year during its last hours.

The large candle shall light up at the first moment of the New Year.

There is a deep wisdom in this custom.

May every SS Man watch the little light go out with a pure heart and light the new light of the new year with renewed vigour.

This is what I wish for you and your kin today and for all future."



Der Reichsführer-SS

Berlin, Julfest 1943

An meine SS-Kameraden!

Ich schenke Ihnen diesen Jul-Leuchter. Er ist nachgebildet nach einem alten aus früher Vergangenheit unseres Volkes überkommenen Stück.

Seine Lichter sollen brennen in der Nacht der Jahreswende, nach unserem heutigen Gebrauch, vom 31. Dezember zum 1. Januar.

Das kleine Licht, das unter dem Leuchter steht, brenne als Sinnbild des zu Ende gehenden Jahres in seiner letzten Stunde.

Das große Licht flamme auf im ersten Augenblick, da das neue Jahr seinen Gang anhebt.

Es steckt eine tiefe Weisheit in dem alten Brauch.

Möge jeder SS-Mann das Flämmchen des alten Jahres reinen, sauberen Herzens verlöschen sehen und erhobenen Willens das Licht des neuen Jahres entzünden können.

Das wünsche ich Ihnen und Ihrer Sippe heute und in alle Zukunft.

Heil Hitler!

H. Himmler

Jul Earthenware Candlestick Citation



A Yuletide Card printed for Yuletide, 1945, on behalf on Reich Leader Of The SS Himmler; note the Jul Earthenware Candlestick used to decorate this simple card, which reads: *MY HEARTFELT BEST WISHES FOR YULETIDE AND FOR THE WAR YEAR 1945, HEIL HITLER!*

13. The Easter Celebration

The name Ostern -- Easter is of Germanic origin. It indicates that the Sun rises exactly in the Ost -- East. With the arrival of the Easter time the fight between Winter and Summer is decided in favour of the coming Summer, because when Easter arrives, the Equinox is already past.

Easter is a moveable feast, as it is not only determined by the Sun but also by the Moon. Easter Sunday is the first Sunday after the full Moon which follows the Spring Equinox.

The christian church has chosen this ancient Germanic feast of reawakening and resurrection for their celebration of the resurrection of christ. Easter is the feast of the victorious spring during which the law of eternal life of Nature is visible in the thousands of buds and growing seeds around us. These days of Easter are celebrated by the Germanic man through the gathering around the Easter Fire, the Tree Of Life in the house, willow catkins, Easter Eggs, and the festive meal. Because he sees God's revelation in the laws of Nature, all these symbols are signs of his closeness to God.

Easter is a festive time, which lasts for many days. Today we normally start the festivities on Green Sunday (Palm Sunday) with Easter Sunday being the greatest feast day. If this celebration is to have meaning for us we have to spend as much time as possible with the family and start the preparations early enough.

14. The Easter Tree

On Green Sunday (Palm Sunday) the children go into the woods and cut flexible brushwood from weeping willow trees, birch trees, and hazel trees, which will be bound into a Wreath.

This Wreath should be hung on the branch in the Jul Wheel positioned in the SS corner. On Maundy Thursday the Wreath is decorated with willow and hazel catkins, and on Easter Sunday the Easter Eggs are added.

15. The Easter Eggs

Everyone knows that the Easter Bunny lays the Easter Eggs. To honour this the Bunny appears on the table in the shape of almond biscuits, and in the Easter Nest shaped in chocolate. The Easter Nest of every member of the family is his or her Jul Plate which is padded with moss or cotton wool and hidden in the house or garden the night before Easter Sunday. The main content of the Nest are the Easter Eggs. They should not be replaced by sweets but should be real, living eggs. The egg encloses most clearly the force of the new awakening life. That is why everyone eats eggs on this, the feast of resurrection.

To show that these eggs have a special meaning, they are coloured and painted. There are many ways to achieve this colouring. Often the eggs are coloured brown by boiling onion skins and letting the eggs soak in this brew. If you buy coloured food dyes you can make red, yellow, blue, or green shells.

With a solution of 10 % hydrochloric acid the coloured eggs can now be inscribed with mottos, Runic Letters, borders, and drawings. The verses on the eggs should be directed towards the finder of the egg, and should make them laugh, the louder the better. The children can help with the painting of the eggs, but should not do the engraving because of the obvious danger of drops of acid stinging their eyes.

Besides the eggs which will be hidden, the ones which have been used for the Easter baking should be decorated. These shells will be hollow and the finished eggs can be hung singly or in chains on the Easter Wreath.

The coloured egg shell halves of the eaten eggs will be stuck upside down on the ends of the catkins on the wreath. The chocolate bunnies will decorate the base of the Jul Wheel until they are eaten.

16. The Easter Walk

It has become a good custom that the whole family will go for a walk on the first day of Easter. Even bad weather can't stop the morning walk on Easter Sunday. The father must not forget that he will take on the role of the Easter Bunny so that the children can find the woods full of Easter Eggs and (imaginary) Bunnies. In this way every year the children are awakened from the effects of winter hibernation through this special experience. Father should make sure of the laughter and the happiness of the children by telling them the old fairytales of the blind, the lame, and the naked who saw a hare, how far the hare runs into the woods, how the Sun jumps three times at Easter when he hears laughter, and whatever he knows about Münchhausen, Eulenspiegel, and the daring Bomberg, all of whom have made people laugh with their nonsense. A sip of water from the little stream in the wood should taste especially good on Easter Sunday. And on returning home lunch should consist of soup made from sorrel, fresh vegetables, and scrambled eggs.

17. The Easter Fires

The Easter Fires which are being lit in all our Folk Community are fires of joy about the victorious rising of spring. Therefore they already point towards the fires during Midsummer Night. If the SS Man cannot take part in one of the celebrations around the fires of his Homeland, he should light the Jul Earthenware Candlestick underneath the Easter Tree in the SS corner of his house and contemplate the meaning of these fires for his ancestors and the meaning of Easter for him and his family.

”Spring is coming to greet us, the south wind blows mild,
All the meadows bloom with red and blue flowers.
Outside, the brown heathland weaves a lovely dress for herself
And invites everyone to the May dance.
Forest birds sing the songs you wish for,
So come to the happy dance, the journey is worth it.
Under the green lime trees the white dresses shine,
All the sorrows of winter are over for us children.” -- Old German Folksong.

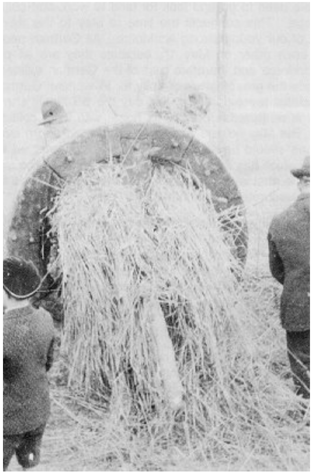


An *Osterfeuerräder -- Easter Fire Wheel* made by the village of Lügde outside Bad Pyrmont, carved with a proverb: *KEIN ZEIT ALTER, KANN UNSEREN ANFANG DENKEN GOTT ALLEIN WOLL UNSER ENDE LENKEN 1934 -- Nobody can predict from where we will start; God alone will guide us to our destiny, 1934*

The tradition of the Easter Fire Wheel has lived on through the centuries. A large wooden wheel is brought to the top of a mountain or cliff, it is stuffed with straw which is set alight, and it is then rolled down the mountain or cliff emphasising the joy about the rising of spring. Everyone from the village takes part in this celebration.



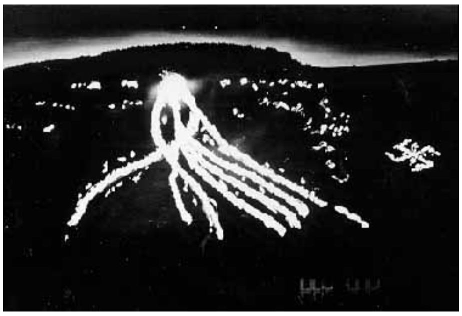
The Easter Fire Wheel is taken through the village and then on to the top of the cliff or mountain; an element of sacred ceremony prevails throughout the whole proceedings



The Easter Fire Wheel is stuffed with straw, afterwards the straw is set alight and the wheel is rolled down the cliff or mountain



Ein Volk, ein Reich, ein Führer -- One Folk, one Reich, one Leader, 1938



In 1934 torchbearers were organised to form a huge blazing Swastika on the slopes of the Osterberg while the wheels ran down the hill

18. The Time Of May

In olden times May was the preferred month for wedding feasts. The young people used to go and look for land to work and cultivate after their marriage. This connects the time of May to this day, with the celebration of our young strong workforce. All German people feel a bond with each other on May 1st, because they are all part of the German workforce and therefore part of the German existence. May 1st was made the great festival of unity for all working Germans by the National Socialist Revolution. On this day the SS family should spend as much time as possible outside its home with work colleagues and comrades. But May flowers and greenery should adorn every house, and everyone should be aware that May 1st is connected to another feast in May which has the Greek name of Pentecost. The significance of Pentecost is that, whereas May 1st is celebrated outside the house, Pentecost is celebrated within the family.

The hub of the Jul Wheel supports a small green birch tree, decorated with colourful ribbons: the Tree Of Life in May. Every girl should be dressed in white as if she herself was the Queen Of May, who is the central figure of the May Dance. In the evening a cool drink refreshes all the people who have wholeheartedly taken part in the largest celebration of the German Folk Community during this, the old marriage month.

19. The Summer Solstice

The Sun has reached its longest curve over the sky. On this day his light is stronger and longer lasting than on any other day. In the far North it stays light for 24 hours. After its birth at Yuletide the light has reached its height of growth. The middle of the year is for us symbolic for the middle of our life, symbol for our strong virile actions, the unity in the home, and the existence of our Folk.

Together with those organisations which take an active part in the building of the German Reich, the SS marches to the nightly fires on the hills and mountains. The play of the Sun is a sign of the eternal cycle of life, the fire is the sacred gloom of the never extinguishing strength of the Sun, and the speeches will give direction and appeal for the fights to come.

Inside the SS home the children have collected pine brushwood or the red blooms of the sorrel. They are bound into a wreath and fastened upright onto the Jul Tree. When the fires have died down, the father will come home, light the Jul Earthenware Candlestick, the candles on the Wreath, wake the children, and tell them of the celebrations and the speeches. This awakens in the children the desire to be part of the celebrations of the secrets of the Summer Solstice.

20. The Harvest Festival

During autumn the days become shorter and the nights longer, and the year nears its end. The Earth lets the plants grow, the Sun has ripened the fruits, and now the barns and cellars are filled with the gifts of the Earth. The harsh winter time may come now. The Folk look thankfully to their God who lets everything grow, and honour him through the Harvest Festival.

Many Germans come to the Bückeburg, where The Leader holds his address of thanks. Inside the home of the SS Man everything will be prepared for the celebration. Especially in the towns the connection to the harvest on the farms should be stressed. The children will go across the fields and collect straw for the harvest crown. This

straw should really be collected, not bought, to deepen the understanding of the harvest work. At home this straw will be bound into a Harvest Wreath or Crown and hung from the Tree Of Life in the middle of the Jul Wheel. It will be decorated with red apples and other fruits, and underneath will be placed the Jul Plate holding bread and salt. This provides a good setting in which to listen to The Leader's words.

21. The Death Rites

Nebelung (November) is the Month Of The Dead. The year is dying, with the last leaves falling from the trees. This time is very sad and melancholic. We understand anew, that as the resurrection at Easter is part of the yearly cycle, so is the dying in autumn. Life contains birth and death. Because life is sacred for us, so birth and death are untouchable.

Historically the days of remembrance fall into this month of Neblung. The 11th of November, 1914, was the day of Langemarck, the 11th of November, 1918, was the death bringing day of the armistice, and on the 9th of November, 1923, was the march to the Feldherrnhalle. Every November The Leader, and with him the whole Nation, returns to the Feldherrnhalle to commemorate our dead martyrs.

Everyone should visit the graves of his dearly departed during this month and take wreaths of flowers and lights of life. The SS Man, who feels especially close to the departed, will light his Jul Earthenware Candlestick in honour of his fallen comrades and the dead of his family on these long dusky evenings. If more members of the family are gathered a toast should be drunk in honour of the dead. The Wreath which is destined for the graveyard should first hang on the Jul Wheel for a day or so to deepen the meaning and to let it carry all the special greetings of the family to the family's ancestors. During this time the pictures of the ancestors should be displayed in the SS corner, and the general talk should be about their good lives and brave deaths.

22. The Jul And SS Corner



The typical SS Corner showing the family chest which is filled with cherished family and SS mementos; upon the chest in the centre is the Jul Earthenware Candlestick with two Jul Plates, and to one end the Family Book; behind the chest is a wall drape with beautiful traditional motifs; the chest is made to the requests of the family, and can be encountered with carved Runic Symbols

The home of an SS Man should be recognisable through its SS corner which is set aside for special celebrations of his family. In this corner all those things should be kept which remind us of our higher duties. From this Jul corner and SS corner a happy and strong glow should envelope the whole house and all the people living in it. In this corner all those things should be kept which strengthen the voice of our blood and the duties to land and Folk, everything that demonstrates our beliefs.

The corner should be dominated by the family chest, holding any family heirlooms and the different decorations which are used during the year. A small table may be used at first, but gradually every family should have its own chest.

The Jul Earthenware Candlestick stands on the chest all year round, surrounded by the Jul Plates, one for each

member of the family, which are being used for all the yearly celebrations as well as for birthdays, weddings, and the day of death. At times the Jul Plates are replaced by the Jul Wheel, which is used for holding the Tree Of Life, Advent Wreath, Easter Wreath, May Wreath, Solstice Wreath, and Harvest Wreath. The wall behind the chest should be hung with the picture of The Leader and the Reich Leader Of The SS, family pictures and ancestor's names, memorabilia of war times. The large SS Runes the handsome Swastika must be there, too.

The Jul corner and SS corner is the yardstick of how much the SS Man and his wife take part in the customs of the SS.

23. The Family Book

Every SS Man has to be strictly reminded here of his duty, of which his sons and daughters will remind him in the future. He has to ask his still living parents and grandparents to write down all their childhood memories immediately and all other relevant memories which should be handed on to future generations. The names and dates on the ancestry plaque will be meaningless to future generations if they are not accompanied by as many stories as possible about the life, the difficulties, the celebrations, and the environment in which they lived. This knowledge of their blood line will protect our future generations against the advances of the newly rich and the social climbers.

The grandparents, who often have a very good memory for childhood events, are obliged to record their knowledge and experiences for their great grandchildren. The SS Man should simply walk up to them, put a notebook in front of them, and say: Now write down how it used to be. Their reluctance normally fades fast and the old people will generally enjoy writing.

When the grandparents have finished, it is the turn of the parents of the SS Man. He himself should also start to write down everything, but especially his experiences of the War, and the comradeship and the heroism of his fellow SS Men.

These stories should be read to the family on Yuletide Eve. In this way the essential family spirit is being preserved and strengthened.

24. Our Runic Letters

For 5,000 years the Nordic Folk have been using Runic Letters to symbolically express a wish or a sacred thought. One of the oldest symbols is the Swastika, which is the sign of the sacred cycle of the Sun and which therefore may be looked upon as the symbol for the ideology of the Nordic Race. Today it is the symbol of our Third Reich.

The SS Officer Corps wear the Sig Rune, Gibor Rune, Tyr Rune, Fa Rune, and Hagall Rune on their Totenkopf -- Death's Head Rings. The Man Rune and Yr Rune are used as signs for birth and death on announcements, obituaries, and on headstones. The Ing Rune and Odal Rune are signs for the blood (weddings) and the ground (sign on family estates and farms).



The SS Totenkopfring -- Death's Head Ring Produced in silver, the Ring bore Runic Signs amidst oak leaves on the outside; the inside was engraved with the owner's name, the date he received the ring, and the signature of Reich Leader Of The SS Himmler

"I award you the Death's Head Ring of the SS.

It is intended to be:

A symbol of our loyalty to The Leader, of our unwavering obedience to our superiors, and our unshakeable sense of bonding and comradeship.
The Death's Head is the reminder to always be ready to risk one's own life for the life of the whole.

The Runes across from the Death's Head are holy symbols of our past, to which we are once again connected through the philosophy of National Socialism.

Both of the Sig Runes represent the name of our Schutzstaffel -- Protective Echelon. The Swastika and Hagall Rune are intended to keep our unshakeable belief in the victory of our philosophy in front of our eyes.

The Ring is encircled by oak leaves, the leaves of the old German tree.

This Ring may not be acquired through purchase, and it may never be allowed to fall into unauthorised hands.

This Ring is to be returned to the Reich Leader Of The SS upon your discharge from the SS or upon your death.

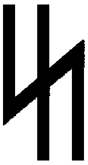
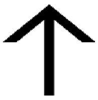
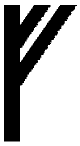
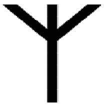
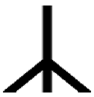
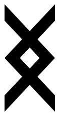
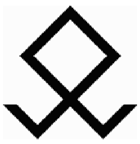
The making of imitations and copies are punishable offences. It is your duty to prevent their occurrence.

Wear this ring with honour!"

H. Himmler.

This is the Death's Head Ring Citation. The Ring is a symbol of the new SS religion. Upon the death of the wearer the ring is kept at Himmler's Wewelsburg Castle.

All these Runic Letters should be liberally used for the Yuletide baking and for the decoration of Easter Eggs and presents:

	Hagall Rune: means The All Surrounding. Hagal (Germanic) literally means I destroy. Through the destruction of the enemy overall peace is achieved.
	Sig Rune: means victorious Sun and promises the winning strength. The two Sig Runes on the flag of the SS express the old saying of Sig und Sal, which is the redemption which lies in the victory of the Sun.
	Gibor Rune: is made up from the Sig Rune and the Is (ice) Rune, and is therefore a combined Rune. The Is Rune is the North-South line of the year and symbolises the life, or, in human terms, the personality. The Gibor Rune therefore stands for the winning strength of the personality.
	Tyr Rune: symbolises the Germanic God Of War, Tyr (= Ziu = Zeus), and its meaning is self sacrifice for the sake of one's honour.
	Fa Rune or Fe Rune: Fe is to be found in the Germanic word Feod = farm animals. It symbolises all movable farming goods, livestock, riches. The Fa Rune and Tyr Rune together mean self sacrifice until death, despite material, worldly goods.
	Man Rune: Its lifted arms show the birth of a living creature.
	Yr Rune: Its arms pointing downwards indicate the death of a creature. The Man Rune and Yr Rune are taken from the spokes of the Year Wheel.
	Ing Rune: Ing means to be born, to stem from, and has its use in today's German language as a suffix to hundreds of words. The Rune shows two life carriers linked up and is therefore used at weddings.
	Odal Rune: Odal or Alod is the Germanic word for inheritance and kinship. This is also its meaning. It stands for everything that we connect with the Homeland, the family estate, the family farm, the soil, and so on.

25. The Birthday Celebration

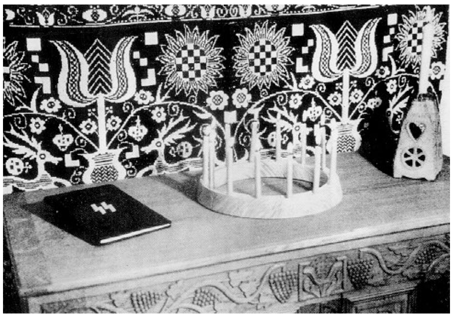
Although it does not rate amongst the great feast days of the year, it deserves a mention here as it is a yearly celebration for every member of the family.

This feast day should be thoughtfully organised by all members of the family.

The Jul Plate of the birthday child, decorated with candles, should stand on the family chest, surrounded by small presents, the cake and flowers of the season. If a child's birthday is being celebrated, there should be a small

amount of earth in the Jul Plate, and the Jul Earthenware Candlestick should be surrounded by as many small candles as the age of the child demands. The candles could also be arranged on the outer ring of the Jul Wreath.

Alternatively you could buy a beautiful wooden ring, decorated with Runic Letters.



The Birthday Ring

The *Birthday Ring* -- *Geburtstagsring* -- completed with 14 candles; notice the carved Runic Symbols on the wooden circle; a ceramic candle ring is also available from the Porzellan-Allach GmbH; on either side of the Birthday Ring are the Jul Earthenware Candlestick and the Family Book.

The Birthday Ring can accommodate 14 candles. Every year one additional candle is lit, until the child at the age of 14 years joins the Hitler Youth or the League Of German Girls and shape their own life.

A general rule about the giving of presents is that the value of the present is not linked to its commercial value, but to the care and attention with which it was chosen, and the bond it therefore creates between the giver and the receiver.

When giving presents to children, guard against spoiling them.

26. The Structuring Of Family Celebrations

These are celebrations which are held within the framework of the family.
They are:

1. The Naming Of The Child Ceremony
2. The enrolment of the child into the Young Folk or the Young Maidens
3. The entering of the child into the Hitler Youth or the League Of German Girls
4. The Wedding Ceremony and the Acceptance Of The woman Into The SS Kinship Ceremony The Funeral Of Family Members Ceremony.

Even to this day it seems impossible for many people to imagine these celebrations without the church and its servants. Especially the woman folk were held captive by the trappings of wedding veil and incense, organ music and dark churches, and thought they could not do without such rituals.

The Party and its organisations are trying to advocate the thought of celebrating these festive occasions in accordance with our ideologies. But repeatedly it was observed that the ceremonies of the church were copied, with Officials doing the important actions, and that the celebrations were used for propaganda purposes outside the family.

It has to be repeated: our celebrations have to reflect our ideology: they must be simple, clear, and to the point. Only then can we fully understand and appreciate them, and only then will they give us inner strength. The Nordic man very definitely rejects any mystical atmosphere which is created by light effects, nice smells, and rousing speeches. We know that our feelings are deeply moved when we have a clear and true understanding of the greater connections of our fate. We are happiest when we receive new vigour and willpower from such an hour of celebration.

Our celebrations should be carried along by the comradeship, the participation, and the sense of belonging of all concerned. In this it already differs from the business like church celebration. The speaker should change at every occasion. He should not always be the unit Leader or Senior Leader. A close friend or comrade is often much better equipped to do the honours.

Invitations should only go to the actual participants. Any theatrical widening of this circle is being strongly condemned.

The following guidelines show an approved way of celebrating as true SS Men and women should. But every family should find the form which finally is best suited to its circumstances within these guidelines.

27. The Naming Of A Child

The giving of the name is a family celebration, with only the closest family members present. Besides the parents there are only the closest relatives and some SS members which are close to the father.

The father will give the name and an SS member will accept the child into the SS community.

The giving of the name should happen in the family's home. The rooms should be decorated with greenery and flowers. The family will sit in a semicircle, the parents in the middle, the mother holding the child.

The one who gives the name speaks first. The father can ask another member of the family to do this for him. The speech should be short and simple, thanking the mother and connecting the name to the child. Therefore the right choice of the name is of the greatest importance.

Please do read the book of names by B. V. Selchow, which is a collection of good old German names, gives their meaning, and has a section on foreign names and their country of origin, to forewarn against their use.

The SS member will now receive the child into the SS community. He too will speak simply as a friend of the father. Thoughts he might speak on are:

1. The rising Germany in which this child will grow up
2. The love of The Leader for all children
3. The reverence The Leader feels for the mothers
4. The deed of the woman for the increase of the Folk
5. The duties of SS members within the wider SS family.

He than gives a small gift to the mother. This could be an Ancestry Book or a piece of jewellery such as a brooch. In some areas of Germany (Schleswig-Holstein, Köln) every SS Company owns some cradles, which are brought to the house of the newly born. Very needy families get a free layette, and every baby's name is engraved on the cradle.

The celebration is brought to a happy end with either a festive meal or a nice chat around the coffee table. Some light music may be played.

The birth of the child and the giving of the name is remembered on every birthday. The child should be given its own Jul Plate during the day of the name giving, which is used on every birthday and for every great celebration throughout the years.

28. The Enrolling Into The Young Folk Or Young Maidens, And The Entering Into The Hitler Youth Or League Of German Girls



The Life Turning Point

Youth celebrating their turning 14 years of age and their consequent induction into the youth organisations of Germany.

At the age of 10 years, and again at the age of 14 years, the young German takes important steps for their future. They make their first promise at 10, and swear their first oath of obedience to The Leader at 14. They also become members of the appropriate political organisations. There they will be educated within the circle of their comrades, which will enable them to swear their final oath to The Leader. These two important days in the life of the young boys and girls will become annual celebrations for their National Socialist families.

The church chooses these ages of the children for their first communion and confirmation. But a great amount of attention and expectations of the child centres on the new suit, the new dress, the new prayer book, the present from the godparents. The 10 year old will understand hardly anything of the happenings in the church, and the 14 year old will understand not much more.

But the son and the daughter of a National Socialist parent will know exactly what is happening to them, when on the 19th of April, the evening before The Leader's birthday, wearing the smart and beautiful uniform of the Young Folk or the Young Maidens, after the singing of a solemn song and listening to the comradely speech of their Section Leader, they all proclaim together with thousands of others in the Reich:

"I promise to do my duty in the German Young Folk / Young Maidens with love and loyalty to The Leader and to our flag, so help me God."

When the boy proclaims this, he sees a new world light up to which he now belongs, a world of Army drums, trumpets, marching comrades, flags, and Leaders.



ICH VERSPRECHE,
ALLE ZEIT MEINE PFLICHT ZU TUN
IN LIEBE UND TREUE ZUM FÜHRER
UND ZU UNSERER FAHNE

VERPFLICHTUNG DER JUGEND 28. MÄRZ 1943

Henry Simmoleit

WURDE AM HEUTIGEN TAGE AUF DEN FÜHRER
VERPFLICHTET

DER FÜHRER DER HITLER-JUGEND

The Oath Of Allegiance To The Leader

This Oath was taken by Henry Simmoleit when he joined the Hitler Youth at 14 years of age. The Citation is dated 28th March, 1943. Many Oaths were taken at the time of Adolf Hitler's birthday, 19/20th of April

The parents stand by and are happy that they were able to give to The Leader the best birthday present they could

possibly give him, and so thank him for all he has done.

At home the child will be the centre of the family. It will receive a small present, perhaps a picture of The Leader, a book, or the neatly written promise it just took. The father should say a few words to remind the child of the importance of this day. The child will surely remember these words throughout their life, and so they will provide a sense of direction for the future.

The family meal should be festive, with flowers brightening up the table and with the child's favourite foods.

At the age of 14 the boys step up from the Young Folk into the Hitler Youth, and the girls from the Young Maidens into the League Of German Girls.

The solemn ceremony takes place on April 20th. The words of the Oath taken are:

"I vow to serve The Leader Adolf Hitler true and selflessly in the Hitler Youth / League Of German Girls.
I vow to always work for the unity and comradeship of the German youth.
I vow obedience to the Reich Youth Leader and all the Leaders of the Hitler Youth / League Of German Girls.
I vow to always be worthy of our sacred flag,
so help me God."

This solemn promise should be echoed in the way that this day is celebrated by the whole family of the 14 year old.

29. The Wedding And The Acceptance Of The Woman Into The SS Community

The wedding will take place in front of the Registrar. Until the start of the Second Reich only the church wedding was valid. Since 1875 the law demands every marriage to be acknowledged by the State. Even so many people see the church ceremony as the more important one. This view was encouraged by Officials, who often performed the civil ceremony in cold, dark, and drab rooms, making it a mere formality.

The Third Reich has a different view of the marriage. It perceives it as the nucleus of the State. In contrast to the former State and the church, persons who want to marry are being advised and tested for suitability to marry and genetic health. The State cares for the family, tries to remove financial obstacles as far as possible, and increasingly stresses the importance of the family.

All this should now be noticeable at a wedding in the Registry Office. There are already some local authorities which have a lovely room for the ceremony. In time Officials in smart uniforms will perform the ceremonies according to the edicts of the Reich Leader Of The SS.

Meanwhile the wedding of an SS Man may be officiated by any high ranking SS Official. The exchanging of the Rings should follow the marriage vows.

The couple are joined as man and wife during the Registry Ceremony. The so called SS celebration of the blessing of the marriage smacks too much of imitating the meaningless church rituals and has to be avoided.

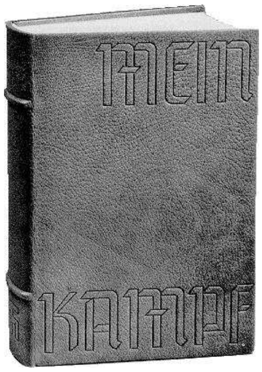
During the wedding feast the woman should now be accepted into the SS. The meal should be arranged in the home of the newly wed couple if at all possible. The tables should be adorned with greenery and flowers, with special attention being paid to the places of the bride and groom.

A special friend from the ranks of the SS should sit opposite the couple. Just before the meal or during its earlier part he talks to the couple about the value and regard the State and the SS have for the family and the importance of the preservation of the Folk. He should talk about the SS motto My Honour Is Loyalty, which now becomes also the motto for the woman. He should point out that as long as the couple keeps to the SS laws and do their duty, the SS will protect them.



The SS Wedding

This SS Noncommissioned Officer holds a Marriage Edition of *My Struggle* given to the young couple during the Wedding Ceremony. The SS Dagger was also carried during the Ceremony



My Struggle, A handsome Marriage Edition



In 1933 50 National Socialist couples were married in a beautiful mass service at the Church Of Lazarus in Berlin

He then accepts the woman into the ranks of the SS and hands the couple a small gift. This could be a book or a picture. He also gives them a wooden plate holding some bread and salt, and two earthenware mugs. These gifts shall remind them to keep to a simple and clean life style. The words of the speaker should end with a Sieg Heil! for The Leader and the newly weds.

The closer the friendship between the speaker and the couple, the more meaningful his speech will be. He witnessed the growing of the relationship, the growing of the love between bride and groom, the occasional disagreements which were resolved quickly in true SS fashion, and he helped the couple to grow closer.
The remaining feast should be happy and if possible should end with dancing.
The bride's dress should be festive, but veil and bridal wreath are oriental traditions and should therefore be avoided.

Different groups of the SS community can help with the cooking of the food, providing of music, decorating of rooms, and so on. The groups range from the Hitler Youth to the SS Band and the Women's Group.



The SS Dagger

The blade bears the SS Motto *Meine Ehre heißt Treue* -- *My Honour Is Loyalty*. If an SS Man dies, his Dagger is swapped with the Dagger of a close comrade or relative, symbolising the continuation of the SS through struggle and duty

30. The Funeral Rites

This most solemn of our celebrations has to be most carefully planned. It is the duty of the SS Unit Leader to see that everything runs smoothly. He may choose his best SS Men to help in this.

Firstly the Unit Leader will visit the wife or the parents of his SS comrade to see how he can help. He will do his best to alleviate the pain and feelings of helplessness, and will help the family in a manly way.

At the same time he starts the preparations for the funeral. All those difficulties which used to arise from a church burial have been swept aside by the Decree of the Interior Minister in 1939.

The lying in state will happen either in the home of the deceased, his work place, the SS meeting place, or the cemetery. The coffin should stand in the middle of the room, covered with the SS Flag on which lie the dagger and the cap of the deceased. Six SS Men in uniform, wearing steel helmet and white gloves, provide the Guard Of honour.

The room is decorated with flowers and greenery by the SS comrades. The simple green fir wreath, sign of ever renewing life, should show the SS Runes on its ribbon and is placed on the coffin as a greeting from the SS Unit and the Reich Leader Of The SS.

The family should be given private time to say goodbye before the public ceremony, which is followed by the walk to the graveyard. The coffin should be transported on an open, flat cart, so that the SS Flag can be seen from afar. Horses should not be dressed in black, but the cart should be decorated with greenery. The 6 pall bearers walk beside the cart.

The SS Musicians and the SS Unit walk in front of the coffin, the family members and close friend behind it. Other people may follow, and all wreaths are transported on a separate cart.

At the side of the grave the coffin is put in full view of everyone. Only one piece of music should be played, after which the Unit Commander says a few heartfelt words about the life of the deceased, his sense of duty, his commitment to the SS, to his family, and to his work. The mourners are reminded that the deceased has returned to his ancestors, and that he will live on in his children and in the Order Of The SS.

After this the Unit Commander takes the Dagger from the coffin and exchanges it with the Dagger of a relative or close SS comrade as a sign of the continuing struggle and sense of duty of the SS.

The SS pall bearers will now lower the coffin slowly into the grave, a drum roll is played during this, and the Honour Guard fire a volley. The Honour Guard should not stand too near the grave, as wives and mothers are upset by the loud noise of gunfire.

After the coffin has been lowered, the relatives and close friends may step forward to throw flowers into the grave. Then the SS comrades will start to fill up the grave in solemn silence. When this is done the SS Men form a ring around the grave and sing the SS Song Of Loyalty. It is especially important that this last part of the

ceremony has to be faultless.

The funeral of the wives of SS Men is essentially the same, of course without the exchanging of the Daggers. It is the duty of the Unit Commander to support any of his men in any way possible with the funeral of a wife or a child.

On all these sad and solemn occasions the strength, unity, and comradeship of the SS will be the greatest comfort to the grieving SS man, and will in time help him to overcome his grief and sorrow.

The Oath Of The SS Man

Ich schwöre dir
Adolf Hitler,
als Führer und
Kanzler des Reiches
Treue und Tapferkeit.
Ich gelobe dir
und den von dir
bestimmten Vorgesetzten
gehorsam bis in
den Tod,
so wahr mir
Gott helfe.

I swear to you
Adolf Hitler,
The Leader and
Chancellor of the Reich
my loyalty and courage.
I believe in you
and in your
chosen representatives
and will serve you
until death,
so help me God.